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Campus Ministry Works At 'Y'

By LAURA M. JANNEY
Herald Staff Writer

The State Coordinator of Utah Campus Ministry says the biggest problem his program faces on the Brigham Young University campus is ignorance.

"The problem is ignorance, mainly," says George H. Lower about most students' perception of the program's Ecumenical College Fellowship at BYU. "It's mainly just a lack of understanding as to what other churches do and believe."

Lower, pastor of the Springville Community Presbyterian Church, heads the statewide program he says "provides campus ministry for institutions of higher education."

Utah Campus Ministry's largest programs are on the University of Utah and Utah State University campuses. But on a campus where almost all of the 26,000 students are members of the Church of Jesus Christ of Latter-day Saints, fellowshiping the 700 or so non-members is still a concern for non-LDS clergymen.

"We're not an anti-LDS group," Lower says. "I know a lot of groups in this town are that way, but we are not. We are not there to be derogatory of the University in any way. We are just there to minister to our own students only."

Lower says the BYU administration has been very



George Lower explains Campus Ministry program

touch with churches and back to the University"; working together inter-denominationally; and missionary work — "We attempt to show love and care, not to get people to change their religion," says Lower.

But the BYU group has set its own priorities, according to Lower. "Each local group is run by its own board of directors, and so makes its own emphasis. The local emphasis is mainly fellowship. Our meetings are a time to have meals together and talk, and to get some fellowship."

Lower says his organization also fills an information gap that would otherwise exist on the BYU campus. "A lot of LDS people on campus have to write papers or do projects on other religions, so they drop by our office to pick up information."

Lower said the group is also sometimes joined by "people interested in issues we are involved in — such as hunger or the nuclear freeze. They are a minority though."

The ECF office at BYU is in 280 MARB, and is open weekdays, 1 to 3:30. Lower and clergymen from St. Francis Catholic Church, Provo Community Church UCC, Orem Community Church UCC, and St. Mary's Episcopal Church form the local board of directors and take turns supervising the office. The

Religion Ignites Presidential Feud

SANTA BARBARA, Calif. (UPI) — Of the nine men running seriously for president, one is a minister, two are the sons of ministers, one was a divinity student and one hardly sets foot in a church.

But it is the latter, President Reagan, who has infused his campaign rhetoric with God — repeated invocations of the deity and a political agenda similar to that of the Christian right.

While Democrat Jesse Jackson also speaks in grandiose biblical images, he is, basically, a preacher who chose the pulpit as a way of fomenting social change.

And Democrats Walter Mondale and George McGovern often raise their heritage as the sons of preachers, not to cloak their ideology with special sanctity, but to make their liberalism more appealing to rural Democrats for whom religion is important. Gary Hart studied for the ministry, entered politics instead and rarely speaks publicly on the subject.

Reagan, descended from Irish Catholics, raised as a Disciple of Christ, once a member of a Presbyterian church and an infrequent churchgoer who lists his religion as "Christian," never fails to mention God in a speech.

Often the reference is a mere "God bless you" at the end of a speech. But in recent weeks, the use of "God," "faith" and religion has increased in Reagan's public utterances.

In a speech to a convention of religious broadcasters, Reagan used the word "God" 24 times in a 24-minute speech. In the State of the Union address to Congress, there were 14 references to "God" or "faith."

In many of his political speeches, Reagan dwells on religious issues important to his conservative constituency — prayer in schools, abortion and tuition tax credits for parents of children in private schools.

It is that aspect of Reagan's religiosity that so incensed McGovern last week.



To Forgive is to Forget

Pope Follows Example of Christ

By GEORGE PLAGENZ

Something happened quite a few years ago when I was a young clergyman in Boston. Driving down the street I made a left turn at a light clearly marked "No Left Turn." A policeman spotted me and pulled me over.

I was wearing a clerical collar, and I said to the officer with a smile, "Forgive us our trespasses." It was a bad joke and he didn't laugh.

Instead, he gave me a ticket.

Jesus said we should forgive our brother "70 times seven." I wasn't asking the arresting officer to be anywhere near that magnanimous. One act of forgiveness would do it.

I was, of course, being facetious. We know Jesus wasn't asking that judges and the police forgive law violators. Few of us — at least until we run afoul of the law ourselves — would want it that way.

What Jesus had in mind was more like Pope John Paul II's public act of forgiving the man who had once tried to assassinate

There was a story in the paper the other day about two parents who said they had forgiven the drunken teenage driver who killed their 3-year-old daughter. That must be one of the most difficult kinds of forgiveness.

It is the rare person who doesn't carry some grievance against somebody whom he is unwilling to forgive. Or maybe, feeling a sense of religious obligation, he will say, "I forgive him — but I can never forget what he did."

To forgive but not to forget usually means not to forgive. Dorothy Sayers once wrote, "Forgiving means to act as if it had never happened."

Some studies show that the personality profile of many cancer victims includes qualities like bitterness, resentment and holding a grudge. Ministers remind their congregations that Jesus warned that, if we don't forgive our fellow men, God won't forgive us. But if we do, he will.

What these doctors and clergymen are telling us is that forgiving others is one nice thing we

he's sorry. Jesus, we ought to be reminded, forgave those who killed him without their giving any hint that they were sorry.

When he forgave the adulteress he said only, "Go and sin no more." He demanded no promise from her that her evil life was behind her. Sometimes, as Jesus knew, it is the act of forgiveness which moves the wrongdoer to repentance.

Some of us find it relatively easy to forgive injustices done to us sympathize with those who don't forgive.

"I can never forgive incompetence," says the employer who fires the incompetent worker. Do we really want him to forgive incompetence and retain the worker? Once maybe or twice — but 490 times (70 times seven)? Jesus would never make it in the business world.

A Fortune magazine report on the 10 toughest corporate executives in the country showed that the characteristics that distinguished them were arrogance, gratuitous cruelty, self-centered-

among the "Fortune 10"? John Brooks, author of "Showing Off in America," says, "It is a safe bet their prestige was increased rather than decreased by their listing."

However much of this is true, most of us are not aspiring to corporate leadership. We can therefore — if we want to — try to become more forgiving in our personal relationships. How?

One woman I know does this each Lent. (You can decide whether you want to follow her Lenten practice.)

She makes a list of people from whom she has become estranged for one reason or another and gets in touch with them. If the estrangement is because of something they have done, she doesn't say, "I want you to know I forgive you" ("Never do that," she says, "it puts you in a superior position").

She says something like, "We haven't seen each other in a long time. How are you?" or, "How about having lunch next week?"

What was brought on the breach

Lower at 489-4390 or 489-8501.
tion is available by calling
in attending. Further informa-
no charge to anyone interested
square dancing, and is open at
gram will include a meal and
Community Church. The pro-

love, more concern for others.
things like more
or solving the hunger problem."
says Lower, theological educa-
tion — "We try to sustain
them," he says; fellowship —
"It's important to try to keep in

Tolerance Basic To LDS Beliefs

SAN FRANCISCO, California — Religious tolerance is a fundamental principle for members of The Church of Jesus Christ of Latter-day Saints, a spokesman for the Church told board members of the Central Pacific Jewish Anti-Defamation League of B'nai B'rith who met here this week.

Dr. Richard P. Lindsay of Salt Lake City, Managing Director of Public Communications and Special Affairs for The Church of Jesus Christ of Latter-day Saints, told the group that the lack of genuine religious values is often the cause of intolerance, hatred and bigotry. Latter-day Saints believe that "that which doth not edify is not of God," Dr. Lindsay said.

"Toleration implies no lack of commitment to one's own beliefs, rather it condemns the oppression and persecution of others," Dr. Lindsay noted. He further told the group that "prejudice, like the spider, makes everywhere its home and lives where there seems nothing to live on."

Members of The Church of Jesus Christ of Latter-day Saints

late January as a modern example of bigotry and persecution with which members of church must cope even in times of latter-day enlightenment.

He emphasized that the argument for tolerance must be made on the ground that is useful to total society — that free societies are better fitted to survive than are closed societies.

The ideal of tolerance at best is hospitality to new ideas. Genuine tolerance weighs carefully, opposing views. Above all, it allows those with opposing views their right to private judgment and even more important the person who is genuinely tolerant rises above his differences into fullest fellowship and the nobility of friendships. The Church of Jesus Christ of Latter-day Saints, Lindsay said, is opposed to coercion or compulsion of every kind. "If ever an organization depends wholly upon the voluntary service of man, friendship that rises above individual differences, the divine love that unites the body of the church, it is the religion called Mormonism," he noted.

Utah Campus Ministry has established seven goals, according to Lower. Those goals are: occasional, but not regular, worship services; counseling; work-ship to bring about change in

because BYU always sends us students on campus. We know, "There are about 697 non-LDS very closely," says Lower. "office on campus. We work service men with a permanent